

SAMPAN



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A Portrait of Boston's Tibetan Community

生活在波士頓的西藏人



Taste of Asia in Boston
亞洲美食在波城

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THE SAMPAN

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NATIONAL

Asian Groups Seek Lee Confirmation

Washington, DC, Dec. 15 - Responding to President Clinton's appointment today of Bill Lann Lee as Acting Assistant Attorney General for Civil Rights and Counselor to the Attorney General, a Coalition of Asian Pacific American groups said they would keep up the fight for full Senate confirmation. President Clinton stated that he would resubmit the nomination of Bill Lee to the Senate and that he would work to strike "acting" from Bill Lann Lee's title.

"We believe that the president's action today is an important step toward full Senate confirmation," said Karen Narasake, executive director of the National Asian Pacific American Legal Consortium. "Lee will be able to immediately bring much-needed leadership to the Civil Rights Division, while the President continues to fight for full Senate confirmation."

"It is unfortunate that the Republicans have

denied full Senate confirmation to this brilliant, compassionate, and experienced Asian Pacific American," said Daphne Kwok, executive director of the Organization of Chinese Americans. "Our community will continue to work toward convincing the Republicans to listen to their conscience and grant Bill Lee the full authority and prestige that comes with confirmation."

Matt Finucane, executive director of the Asian Pacific American Labor Alliance, said that "we will continue to urge the Republican Party to listen to the moderate voices that have spoken out in favor of Bill Lee, such as Sen. Alphonse D'Amato (R-N.Y.), Sen. Arlen Specter (R-Pa.), Los Angeles Mayor Richard Riordan, and Colin Powell. Bill Lee deserves this new position and he will prove it in the coming months."

"Bill Lee represents the best of the Asian Pacific American community," said Bob

Sakanawa, Washington representative of the Japanese American Citizens League. "We have every confidence that he will aggressively enforce the laws against hate crimes and discrimination in spite of the rough treatment he has received in the Senate."

Jon Melegrito, executive director of the National Federation of Filipino American Associations, commented, "We urge Asian Pacific Americans to continue writing their senators expressing their support for Bill Lee and for enforcement of our nation's civil rights laws."

"We are glad to see the administration moving in this direction, and we look forward to working with Bill Lee in his new appointment as head of the civil rights division," said Nancy Choy, executive director of the National Asian Pacific American Bar Association.

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On the Cover: The Namgyal family at home in Somerville.

Photo by R. O'Malley

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INTERVIEW

Changing China From Within

(This is the second part of a two-part interview with Chinese journalist Hui Yin, who is currently a Nieman Fellow at Harvard. In part one, Yin, who is affiliated with China Central Television (CCTV) in Beijing, discussed efforts to improve the quality of TV programming in China, which is controlled by the government.)

By Cecilia Wong

While there has been plenty of collaboration between Chinese and Americans, it hasn't done much good, says Chinese journalist Hui Yin.

"We can talk about money, we can talk about anything, no big deal," Yin said. "Except that we are prohibited from discussing ideas or picking their [Americans] brains, so to speak, because the government doesn't want the Chinese people to learn about America."

She said it's dangerous for the Chinese government if the people know about American thinking because "American" represents freedom and liberty. But she added that the government isn't stupid. "It's sensitive to public opinion, so most of the TV programming has been relegated to entertainment," she added.

Yin explained that in principle, what the government is doing is restricting press freedom. The idea is that providing the public with social and political news may actually threaten the national security and stability. As a result, the press must be limited to producing innocuous entertainment.

"I almost forget about [press restraints in China] when I'm living here. I just do it the way I think it should be done because I don't have to think about what I can or can't include," Yin said. "But when I return to China, I can take out sentences or parts that I think can't be used, but I'd still have the master tape, so maybe I can include those things that I take out some day when China is more open."

Yin noted that the American press made a big deal out of Jiang Zemin's speech at Harvard, especially Jiang's response to a question about the government's handling of the Tiananmen incident of 1989. Jiang answered that "it goes without saying that, naturally we [the Chinese government] may have shortcomings and even make some mistakes in our work..."

"I've heard this line many times before in China," Yin said. "It had been drilled into my skull when I was growing up."

She said Jiang's apology doesn't mean that he is rethinking his position. "Every leader from the top down says the same thing in China," Yin said. "I was really disappointed with his speech. I thought I was physically being transported back to China."

Jiang constantly tells the people: "You should be grateful for what I did for you, so there's no reason why you should oppose my regime." He warned that if anyone is not satisfied and tries to come up with new ideas, they may stand to lose what they have gained - economic security.

Of course no one in their right mind wants to lose everything they have, Yin said. But if people have new ideas, it means they have hope for the future, which in turn improves their outlook on life. It's a simple concept, but not many people have the chance to think about it because the

media is being so tightly controlled.

Yin said life in China today is quite bleak. "If you talk with the people, you'll get different feedback, and the feelings are not good. A lot of people have lost their job and feel dislocated. Every taxi-driver you talk to will tell you he doesn't like his life, even though they are faring better economically than before."

Yin believes that what is missing from people's lives is a sense of hope. Most Chinese people have neither hope nor religious beliefs. They're becoming nostalgic, particularly about the period in which Mao Zedong was their leader.

Yin believes that if people want to change their life, they can't wait for the sky to drop it on their lap. They've got to do something about it.



Chinese Journalist Hui Yin

"Someone calls us 'new people,'" said Yin, who added that new people are those who are open to new ideas and who like to try out new things. They don't like to complain excessively and take no action. For example, she said, if they are unhappy about something, they make changes. They also try to avoid "bureaucratic speak."

The terms "bureaucratic speak" or "Communist language" are interchangeable. Communist language is spoken quite often by many Chinese people, particularly those who belong to the older generation.

Yin said she is glad that the new people don't use the "Communist language" because she thinks that if you use their language, you'll end up becoming one of them. For example, she said, when the Japanese invaded China, they taught Chinese the Japanese language, and when Germany occupied Europe, they taught Europeans German. The idea was that eventually they could end up thinking and acting like their enemies.

Many Chinese people complain about their government. They say: "I don't like this government because it gives me trouble," but they don't do anything more than complain, she said. They just ramble on with their complaints. New people, on

the other hand, would act to change their situation by taking personal responsibility. "For example, I'm against child-beating as a way of disciplining children, but if I just talk about it and do the opposite, then I'm no better than my mother, who used to beat me until I was bleeding. I can't speak for everyone, but from my own experience, I have learned that child-beating isn't good, so I won't do it to my children. That doesn't mean that my kids don't make me mad or angry."

"Another thing is I detest lies, so I won't cheat or lie, particularly when I'm on my job," she said. "I know some journalists accept pay while they're on the job. On one of the location shoots, I was told that I'd get paid if I would include the name of the factory. How could I accept that kind of money when my credibility is on the line? This concept of self-determination is very important to me because I've seen a lot of local politicians lying to the people and at the same time complain about the government's shortcomings. But, if they also lie, how can they expect us to believe them? In short, there's no absolute right or wrong. I just feel something is not right, and I just don't do it. If you want to change something, do it; don't just talk about it. New people would take this kind of stance - they would do it, and not just complain about it."

"I really wish I could tell someone that he or she is a 'new person.' Of course I can say it to their face if they were my friends. But the government forbids anyone to raise this kind of social consciousness. There are lots of new people around in China, but I can't openly embrace them and tell them why they're new people. Many Chinese people are confused, they don't know themselves, and may think there's something wrong with them because they're different. I just wish I could offer them some reassurances."

Yin said there are a lot of young people between the ages of 20 and 28 in China who are anti-American. She believes there are several reasons for this. For one thing, Chinese people are more out for themselves now than they had been in the past. There has been a great deal of dislocation and isolation since the economic reforms of 1993, and young people are blaming this social upheaval on Western influence, she said. They also want to maintain their national pride; they don't want to lose face, she said. As a result, many applaud what they perceive to be Jiang's successful visit to the United States.

"As kids growing up in China, we are brainwashed," she says. "We hold on to our education as a defense mechanism. We think that we can endure hardships better than Americans do, and since our people make up about one quarter of the world population, we think we can liberate them from the evil snares of capitalism."

But, Yin added, many Chinese people fail to take personal responsibility for their actions. They rarely reflect on history or themselves. "When I interviewed some Red Guards who took part in the Cultural Revolution during the late 60s, the response I got was, 'We did this ... but not I,'" she said.

If there are any major changes in China someday, they will have to come from the Chinese people, not from outside, Yin said.

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COVER STORY

A Portrait of Boston's Tibetan Community

Text and Photos by Robert O'Malley

Jampa Phuntsok stands at the blackboard in the basement of Cambridge's Swedenborg Chapel. As a group of Tibetan school children watch and listen, he instructs them on the intricacies of reading and writing the Tibetan language. Later in the evening, when the language lesson is over, the children will also receive instruction in Tibetan arts and culture.

Like Boston's overseas Chinese community, Boston's fledgling Tibetan community values its language and culture. Determined to ensure that it is passed on to the younger generation, local Tibetans meet at the Swedenborg Chapel on Sundays to teach their children the language and culture of their homeland.

Before 1991, says Ngawang Jorden, a Tibetan Buddhist lama and a graduate student in Buddhism at Harvard University, "there were only 20 or so Tibetans" in Boston. The size of the local Tibetan community started to grow in the early 1990s after Massachusetts Rep. Barney Frank sponsored legislation providing 1000 special visas for Tibetans living in the exile community in India. Under the legislation, the Tibetans received visas but were not allowed to receive welfare or other special benefits allowed refugees from countries such as Vietnam and Cambodia.

The Tibetans who received visas were resettled in cluster sites, the first of which was Boston. Most of the Tibetans who received visas had been living in India and Nepal, though some had only recently left Tibet.

The Tibetan community of Greater Boston now has more than 200 people, most of whom have arrived here over the last few years. Initially 50 visas were issued for Tibetans settling in the Boston area, but the size of the local Tibetan community has grown in recent years as the first group of immigrants sponsored family members to migrate under US Immigration's family reunification policy.

Because most of the Tibetans had been living in India before arriving in the US, many can speak English. The children are attending local schools and the adults have found work in hotels, supermarkets, and construction companies. Most are living in Somerville and Cambridge.

Tashi Lokyitsang, president of the Tibetan Association of Boston, says the Tibetan community's adjustment to the US is going reasonably well, though the children are still getting used to the loss of the more closely knit Tibetan communities they had grown accustomed to in India. In India, the Tibetans lived in one of 32 settlements, including Dharamsala, the site of the Dalai Lama's exile government.

"They (the children) like it but they feel something is missing," says Lokyitsang, who has been in the US a year now. The biggest adjustment for the Tibetans is adapting to American culture's emphasis on individualism. Lokyitsang observes that Tibetans tend to put the interests of the "we" before the "I."

"Over here the self comes before the others," he says, adding that the Tibetans believe "you cannot survive alone. We are dependent on each other...When we pray to God we pray for all sentient beings."

Raising children in a new culture also puts added pressure on Tibetan parents. "We parents have a big responsibility," says Lokyitsang, a purchasing clerk at the Hyatt Regency Hotel who left Tibet for India in 1959 when he was 1 year old. "The kids can change anytime. It's very quick in the United States."

For 15-year-old Tenzin Keyson, living in America means getting used to the way American students interact with their teachers. "In our culture when you talk to the elders you'll be looking down," says Keyson, who arrived here six months ago and whose parents operate a Tibetan artifacts store in Cambridge's Porter Square. "In India you weren't allowed to argue with the teachers."

A student at Cambridge's Rindge and Latin



(From l.) Kalsang, Chungdak, and Tenzin Namgyal at their home in Teele Square, Somerville.

High School, Keyson feels that some American students "just don't want to respect the teachers." While she says she enjoys being able to question her American teachers, she believes students shouldn't abuse the privilege.

Although most of the adults and children in the local Tibetan community had either been born in India or spent much of their lives there before immigrating to America, many overseas Tibetans still dream of one day returning to a Tibet free of Chinese control.

Whether they left Tibet not long after the Chinese invasion of their homeland in the 1950s or after the anti-Chinese demonstrations and subsequent crackdown against dissidents of the late 1980s, most of the Tibetans - like the Dalai Lama - traveled to India to escape the Chinese occupation.

Although there are intense arguments between the Tibetans and Chinese over whether Tibet is a separate country or part of China - a dispute on display when Tibetan critics of Chinese President

volution of 1906 again gave Chinese control over Tibet, Tibet regained its independence from China and expelled Chinese officials and troops following the overthrow of the Qing Dynasty in 1912.

In a 1914 convention attended by British, Tibetan and Chinese representatives, tentative agreement was reached on a convention calling for an autonomous Tibet and Chinese control over an area known as Inner Tibet. The Chinese, however, ultimately refused to sign the agreement, and fighting eventually broke out between Chinese and Tibetans in 1918.

In October of 1950, the Chinese military under the control of the Communist Party invaded Tibet, and in 1951 a treaty was signed in which the Dalai Lama was allowed to maintain control over domestic affairs and the Chinese Government given control over military and foreign affairs.

Starting in 1956, however, Tibetans initiated an uprising against the Chinese invaders that culminated in the decision by the Dalai Lama to leave the country and create an exile government in India. During this same period many of the Tibetans who are today in Boston left China to join the Tibetan exile community in India.

While most members of the local Tibetan community left Tibet many years ago as children or were born in the exile communities in India, Kalsang Namgyal and his wife Chungdak left Tibet in 1990 to escape harassment by the Chinese authorities. Namgyal, who speaks Tibetan, English, and Mandarin, had a good job working for a government film distribution company for 15 years before leaving Tibet.

A resident of Lhasa, Namgyal, 38, witnessed Tibetan demonstrations against the Chinese occupation on March 5, 1988. He said the Tibetans were demonstrating in Lhasa for a free Tibet and the return of the Dalai Lama.

"I saw the demonstration," he said. "They (the demonstrators) weren't doing anything." Namgyal said he saw Chinese soldiers start shooting unarmed Tibetan demonstrators, one of whom died before his eyes on the street that day. From 20 to 40 people were shot by the soldiers, he says,

adding that his younger brother was jailed for 15 years following the demonstration and remains in jail to this day. His mother and another younger brother have also been jailed at various times by the Chinese authorities.

Namgyal, who was born on March 17, 1959, the day the Dalai Lama left Tibet, grew up in a Tibet under Chinese control. During the Cultural Revolution, numerous Buddhist monasteries were destroyed by the Chinese, who considered Buddhism superstitious and taught that pre-liberation Tibet was feudal and primitive.

For 15 years Namgyal worked mostly with Chinese. "We had a very good friendship," he says, adding that some Tibetans "are very friendly with the Chinese."

Although most Chinese would prefer to live and work in China, the Chinese Government lures them to Tibet by providing them with opportunities and benefits that would not be available if they remained in China, he says.

Namgyal emphasizes - like the Dalai Lama - that his complaint is not with the Chinese people but rather with Chinese government policies. He and other Tibetans - as well as some Chinese - argue that the Chinese people do not really know what to think about the Tibetan issue and may not clearly understand it because they have been fed government propaganda for so many years. Without a free press or free speech, the government can make people believe whatever it wants. Tibetans as well as some Chinese point out that the Chinese must also contend with the human rights abuses of the current Communist Party regime.

"The Chinese people need a good life too," Naingyal says. "I know the Chinese Government is bad, but I don't want to hurt the Chinese peo-



Tashi Lokyitsang teaches a student at the Tibetan Association of Boston's Sunday afternoon Tibetan School in Cambridge.

Jiang Zemin vied for sidewalk space with Jiang's Chinese supporters during the Chinese leader's visit to Harvard last month - the history of Tibet suggests that the only reason Tibet is considered part of China today is because the Chinese empire coveted it, just as Western imperialists coveted Hong Kong and other parts of China.

A strong kingdom in its own right before it was conquered by Genghis Khan in 1206, Tibet was eventually incorporated into the Chinese empire in the 17th century during the Qing Dynasty. Over the next two centuries, however, Chinese control over the remote area gradually diminished, leaving the Buddhist kingdom free to determine its own destiny. In 1904, the British invaded Tibet at a time when Tibet was largely free of Chinese control. Although an Anglo-Chinese con-

text continues from the previous block, this block ends with a period.

COVER STORY

ple."

In Tibet and China today, Tibetans must contend with subtle forms of discrimination. Chinese, for example, will sometimes insult Tibetans because they can't speak English as well as native speakers or because their skin is darker than the Chinese's. Namgyal recalls how he once entered a restaurant in China before a group of Chinese but was seated after them because he was an ethnic minority.

Subtle insults have also been woven into the revolutionary logic of the Chinese Communist Party's Tibetan policy. Chinese - and Tibetans - were taught that Tibetan society before the Chinese "liberation" was uncivilized and that Tibetans practiced torture and engaged in other atrocities against the less powerful in their society. While the Dalai Lama himself has criticized some Tibetan practices from an earlier era and vowed to make Tibet a democracy if he returns, the Tibetans believe that the shortcomings of Tibetan society have been grossly exaggerated by the Chinese propaganda machine.

"When you're young you don't know if that is true," says Namgyal, who adds that most Tibetans at the time were afraid to question the propaganda publicly because of the presence of the Chinese officials and soldiers. Eventually, says Namgyal, older people would say to him: "That's a lie. It was never like this." My parents didn't tell me lies," he adds.

What worries Namgyal and other Tibetans today is that the forced occupation of their country will lead to cultural genocide. Like the Chinese, they say they are proud of their own culture and want to see it survive. Namgyal and others point out that Tibet has had its own language, its own

the Buddhist centers."

Though the local Tibetan community hasn't a temple like many other Asian ethnic groups, most



(From l.) Yeshey, Tenley, and Kuncho Palsang at their West Roxbury home.

Tibetan families here have small Buddhist altars in their homes on which they make offerings of water, light, and food. They are also passing the religion on to their children.

"During dinner my mom would teach us a new prayer," explains the Palsangs' 18-year-old daughter, Tenley, who was born in the United States and will attend Wheaton College next year. Tenley says she strives to incorporate the essential ideas of Buddhism into her daily life. "It's always hard but I try to remember to show compassion, forgiveness and patience," she says.

"You try to mingle your everyday life with the teachings," adds Yeshey. "For us we try to sit down and read prayers. We try to think if what we did today was appropriate."

At the heart of Tibetan Buddhism is the concept of compassion for the "myriad sentient beings, not just

your family," says Yeshey. "So that helps a great deal."

She says the Dalai Lama, whom many of the local Tibetans have met or worked for over the years, likes to say that if you can't help someone, just be sure not to harm anyone.

Incorporating the teachings into daily life can influence such mundane events as a chance encounter with a boorish driver. While a person's instinct may be to "see him (the driver) as a devil or demon," compassion allows for a moment of self-reflection - and a question: "Maybe it's my life that's making me do this." Subduing the ego - the sense of self as the center of life - is central to the Buddhist teachings, says Yeshey.

Although the Tibetans were out in force to protest during Jiang Zemin's visit to Boston last month, many Tibetans like to emphasize that they don't blame the Chinese people for the plight of their country. The overseas Tibetans have in fact made alliances with members of the overseas democracy-for-China movement, emphasizing that they are all working for the common goal of a democratic China in which the human rights of both Chinese and Tibetans are respected.

In his trip to Boston several years ago, the Dalai Lama met with Chinese students and emphasized the importance of gaining support for the Tibetan cause in the overseas Chinese community.

Yeshey Palsang and others point out that the Dalai Lama is seeking a course that takes into account the "happiness of both countries (Tibet and China)." Rather than calling for complete independence from China, the Dalai Lama has said he is willing to negotiate with China to discuss a possible relationship in which Tibetan

domestic affairs would be controlled by Tibetans while defense and international affairs would be controlled by China.

"His holiness wants to save what's left of Tibet," she says, adding that a whole generation of Tibetans may be slowly losing their Tibetan identity since China began occupying the country in the 1950s.

"We know Tibet is not part of China, whether they say it's part of China or not" says Yeshey Palsang, who recently traveled to Tibet with her husband and daughters to visit relatives.

Although most Tibetans would prefer complete independence from China, members of the exile community also follow the Dalai Lama, who has been proposing a compromise with China.

"I honestly think the Dalai Lama wants to see good for both Tibetans and Chinese," says Jorden, who notes that some members of the younger generation have criticized the Dalai Lama's non-violent approach. The Dalai Lama is in the peculiar position of being criticized by both sides - the Tibetans and the Chinese - for his willingness to compromise to solve the problem. "The irony is the Chinese government is not really responding to the Dalai Lama's proposal," says Jorden.

"The problem for Tibet is not only a problem for the Tibetans, it's a problem for the Chinese as well," he says, adding that the Chinese are unwilling to negotiate directly with the Dalai Lama unless he states unequivocally that Tibet has been part of China for many centuries.

"He says he can't do that," says Jorden, who is disturbed that many Chinese accept the Chinese government's pronouncements on Tibet without analyzing them.

"Many of the Chinese do not hesitate to say that Tibet is part of China without any reason," says Jorden. "But that really bothers me."

"What I'm really suggesting to my fellow Chinese is to at least take some kind of interest and do some research," he adds.

In an effort to promote democracy within the exile community and to respond to forces in the community who have been arguing that the old tactics have failed, the Dalai Lama recently allowed all overseas Tibetans to vote in a referendum on the future of Tibet.

Four options were offered: complete independence; a "middle path" in which Tibet would negotiate with China to develop a mutually acceptable relationship; the right to self-determination in which Tibetans would use international law to realize its goal of controlling its own affairs; and Satyagraha, or proving the truth, a Ghandian approach involving civil disobedience, boycotts, and initiating activities inside China. Jorden said the result of the referendum has not been released yet.

When he was living in Tibet, Namgyal says, he supported complete independence from China. But he says he recently supported a Hong Kong-style, one-country, two-systems option in the referendum because he believes the Chinese government would be unwilling to relinquish complete control over Tibet.

Moreover, even countries such as the US are unwilling to recognize Tibet as an independent country, though Secretary of State Madeleine Albright recently named Greg Craig as a "special



Area Tibetans at the Wang Center in Boston during a visit by the Dalai Lama.

style of clothing, its own food, and a unique Buddhist culture.

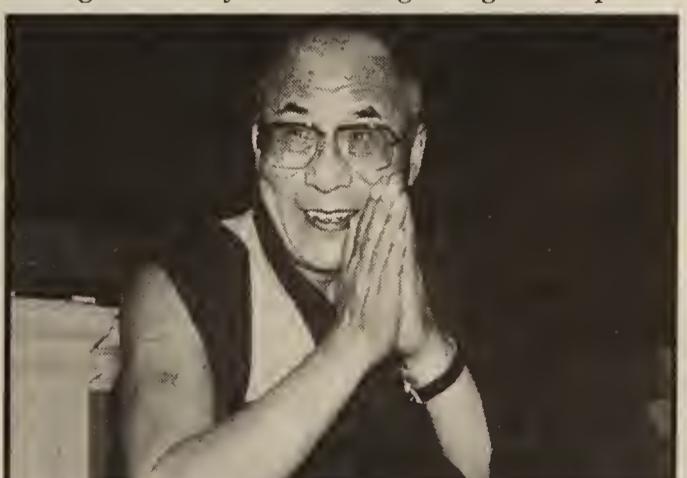
Namgyal believes there are more Chinese than Tibetans living in Lhasa today. In a visit to Inner Mongolia, he saw people who claimed they were Mongolian but who could barely speak the Mongolian language. "When I saw that I was very worried about my Tibetan people. Soon it's going to be like that."

The arrival of the Namgyal family and other Tibetans in the Boston area in recent years has been "like a dream come true," for Yeshey Palsang and her family. When her husband, Kuncho Palsang, arrived in Boston in 1965, he was the only Tibetan living in the area.

"Sometimes I have to think to myself that this couldn't be happening," she says. "So it's a great benefit for my family." The arrival of Tibetan families in recent years means that Tibetans can create a genuine local community, she says.

In 1959, her husband Kuncho escaped overland from Tibet to India following the Chinese invasion. In India, he met former Roxbury Latin School Headmaster Richmond Mayo-Smith and his wife, who helped him immigrate to the US. Kuncho later returned to India to marry Yeshey, who joined him here in 1978. Since his arrival in 1965, Kuncho Palsang has lived and worked at Roxbury Latin School in West Roxbury.

Perhaps the most challenging aspect of immigrating to America for the Palsangs and other Tibetans was adjusting to life in a fast-paced and less close-knit American society. "Fortunately so many Americans are interested in Buddhism," says Yeshey, "So I have a lot of friends through



The Dalai Lama meets with Chinese in Boston. coordinator of Tibetan affairs to give the Tibetan issue a higher profile and put pressure on China to negotiate with the Dalai Lama.

Many Tibetans, however, worry that time is running out for one of the world's most unique cultures. If current conditions continue unchanged, says Namgyal, the native culture of Tibet will be further destroyed.

"That's why I changed my mind," he says. "First, save my Tibetan people. Save my Tibet."

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CITY

Health Center Director Resigns

Jean Lau Chin has resigned as executive director of the South Cove Community Health Center. She will leave the position Jan. 1, 1998.

Chin said it was time to move on after having served in the position for 10 years, according to a South Cove spokesperson.

Long-time South Cove board member Dr. Stephen Tang suggested that all organizations need to make changes to adapt to changing times. He said this is especially true in the health care field, where rapid change is requiring organizations to pay closer attention to the business side of their operations. He said South Cove was looking for a new executive director who had both clinical and management skills.

In recent months the Health Center was embroiled in a dispute with the New England Medical Center (NEMC), which decided to discontinue its annual \$180,000 contribution to South Cove after it signed a formal agreement with Beth Israel Deaconess Hospital, a NEMC competitor. The Chinatown Neighborhood Council approved NEMC's plan to withdraw the South Cove funding and make the \$180,000 available instead to a broad range of Chinatown agencies submitting appropriate health-related proposals.

Tang said Chin's resignation was not connected to the dispute with NEMC.

Since Chin became executive director almost a decade ago, South Cove has tripled its budget and become a regional provider of care to the Asian community, according to a South Cove statement.

"As a psychologist, [Dr. Chin] has made significant contributions to the field with her models of cultural competence and recent book: "Community Health Psychology: Empowerment for Diverse Communities." Under Chin's leadership, South Cove acquired a new South Street building and opened a satellite clinic in Quincy.

"The Health Center credits her work to the development of the Family Life Center for preventive care services which are family focused and community based," the statement added.

South Cove's Board of Directors has started to search for a new executive director. "In the interim, the Board of Directors and senior staff have formed a Transition Committee to deal with the agency's daily operations," according to the statement.

Leung Elected New CCBA President

Robert Tim-Kwang Leung defeated Ricky Moy to become the new president of the Chinese Consolidated Benevolent Association (CCBA).

Leung received 39 votes to Moy's 25 to become the organization's 1998-99 president.

Leung is president of the Leung Family Association as well as owner of Golden Crown Printing and the Golden Buddha Restaurant.

Moy, who had previously sought unsuccessfully to become CCBA president, is the owner of the China Pearl Restaurant.

Four other officers were also elected in this week's election.

In the contest for auditor, Paul Lam defeated Rosemarie Yee 36 to 28.

Larry Yong defeated Jason Chung 37 to 26 to become the organization's new English secretary, while Jing Ming Huang defeated Kai Lau 41 to 22 in the race for Chinese secretary.

Poy Q. Ho defeated Paul Tu 41 to 22 to become CCBA's new treasurer.

Tuesday's election at the CCBA headquarters was the second this month. Current president Wilson Lee discovered an "inadvertent vote by one of the candidates at the Dec. 2 election" and rescheduled the election for Dec. 16.

Seventy-two board delegates were allowed to vote in the elec-

tion by checking off candidates on a paper ballot. Delegates include 5 officers, 25 business delegates, 21 community organization delegates, and 21 family association delegates. A total of 64 ballots were cast in this week's election.

president, so now I can still make a meeting to talk to them (AACAs)," he said.

Prior to the election one CCBA faction raised questions about the legitimacy of some of the business delegates eligible to vote in the election. Candidates Moy,

Chung, Lui, as well as Roman Chan and Hung Goon sought preliminary injunctions to stop what they argued would be an improper election. A Superior Court judge denied the candidates' motions, which also had the support of Billy Chin.

This week's election was tightly controlled by the CCBA, with only one delegate allowed in the voting room at a time. Candidates could observe and take notes inside the voting

room, and were free to campaign 25 feet outside the voting room. Persons responsible for counting the ballots were allowed into the room at the conclusion of the vote.

Voters were required to sign a registration document in Chinese and English before they were given a ballot. The completed ballots were then placed in a box "in plain view of the persons running the election and the candidates."

While the CCBA board has already voted to evict the Asian American Civic Association (AACAs) from 90 Tyler St., Leung offered no specifics on how he planned to handle the volatile community issue. "I'm the new

Four ballots were not marked by voters, and four eligible voters did not show up to vote.

Leung said this week that one of his goals was to "try to build up the CCBA's good face again." He said that too many internal arguments have caused the organization to lose face and argued that people in the organization have to work together to move it forward.

While the CCBA board has already voted to evict the Asian American Civic Association (AACAs) from 90 Tyler St., Leung offered no specifics on how he planned to handle the volatile community issue. "I'm the new



New CCBA president Robert Leung.

Correction

Because of incorrect information given to the Sampan by the Chinese Consolidated Benevolent Association (CCBA), a story in the Aug. 15 issue of the Sampan incorrectly said that the renovation of 90 Tyler St. took place during Bill Chin's term as CCBA president. The renovation took place during the term of David Wong.

ORGANIZER

Chinese Progressive Association's Workers Center seeks FT Organizer. Develop immigrant workers' leadership role, conduct community outreach/education, provide drop-in info, and co-teach ESL/Workers Rights' class. Applicants should be Cantonese/English bilingual, committed to Chinese workers' empowerment, self-starting & team player, w/ strong interest or exp. in community organizing. \$22,000 - \$25,000 plus benefits. Resumes by January 9, 1998 to: Har Yee Wong, Director, Chinese Progressive Association, 33 Harrison Avenue 3/F, Boston, MA 02111. Fax: (617) 357-9611.

Annual Fund Programs Coordinator Wellesley Centers for Women

Wellesley College is currently seeking an Annual Fund Programs Coordinator at the Wellesley Centers for Women. Responsible for the day-to-day operations of the Annual Fund Programs department; manage renewal solicitations; manage the gift entry and acknowledgement process; correspond with donors via mail, phone and e-mail; serve as liaison to the Office for Resources to ensure accuracy of gift entry on the College's system; manage the networked computer system for the WCW development department.

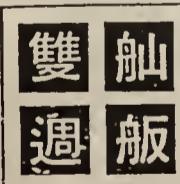
Requirements: BA degree and 1-3 years experience in fund raising. Must be computer literate and have experience with fund raising software (Blackbaud Raiser's Edge preferred). Excellent verbal and written organizational skills. Ability to set priorities and work independently as well as in a team.

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Taste of Asia in Boston

亞洲美食在波城

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Diverse Asian Tastes in Greater Boston Restaurants

When Chinese first opened restaurants in Boston, the food in some cases would probably have been unrecognizable to native Chinese. Although dishes resembling chop suey and chow mien could perhaps have been found in China, these American-style dishes were a far cry from what purists would consider genuine Chinese cuisine.

Today, the food prepared by America's first Chinese immigrants is gradually exiting the stage as a wide array of Asian cuisine makes its appearance on the American foodscape. Restaurants highlighting each of China's four major styles of regional cookery - Cantonese, Shanghai, Szechwan, and Shandong - can now be found in the Boston area. Moreover, there are now restaurants specializing in Malaysian, Korean, Japanese, Thai and Vietnamese cuisine in Chinatown and in Greater Boston.

While Cantonese-style Chinese food from China's Guangdong Province has traditionally been the mainstay of Chinatown restaurants, today's version of it has been changing as more restaurants introduce live fish and steamed dishes found in Hong Kong and mainland China restaurants.

Cantonese food, says Ho Fong of the Asian Garden Restaurant at 46 Beach St. in Chinatown, tends to be light and not very spicy, emphasizing instead the natural taste of the

food. Seasonings for Cantonese food are relatively simple, and include garlic, oyster sauce, ginger, scallion, and sugar. Freshness is a crucial ingredient of Cantonese-style food.

style, Szechuan-style cuisine is characterized by the liberal use of chili peppers as a seasoning. It's spicy, says Tom Chung of Mary Chung's Restaurant at 464 Massachusetts Ave. in Cambridge's Central Square.

A popular dish at Mary Chung's is Dun Dun Noodles with sesame seeds and peanuts, says Chung, who adds that it's very spicy. Also popular is jumbo wonton on a bed of bean sprouts served with a spicy Szechuan sauce. The restaurant also serves Szechuan-style dim sum, which is made-to-order rather than served in carts like its Chinatown counterpart. Mary Chung's dim sum includes scallop pie, chive pie, small steamed buns, and hung shao beef with noodle.

Chung believes that students are especially attracted to the spicier Szechuan-style dishes, which were first introduced to the area by Joyce Chan, who emphasized non-Cantonese-style Chinese cuisine.

Another regional Chinese cuisine is Shanghai-style cuisine. C.K. Sau, head chef at the New Shanghai Restaurant on Hudson Street in Chinatown, says Shanghai-style dishes have a stronger taste and darker color than Cantonese cuisine. A special

Shanghai dish served at the New Shanghai is sea cucumber. The dish is cooked in a wok with a sauce consisting of garlic, onion, hot sauce, wine, pepper and ginger.

Shanghai food is heavier and has a stronger taste. The preparation time is often longer as

Continued on page 10



A special event at the Apollo Grill and Sushi in Chinatown. The restaurant serves Japanese cuisine.

Fresh stir-fried pea pods as well as live shrimp, jumbo Seattle crab, and live, steamed fish are popular items at Asian Garden. "Although it's simple, if you don't have a good cook you won't get the taste of the food," says Fong.

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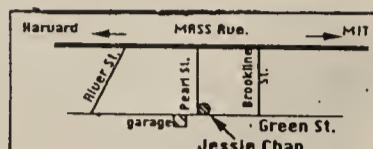
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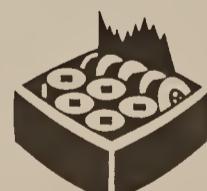
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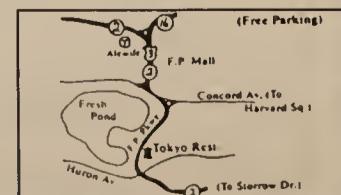


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Chinese, Korean, Malaysian

Continued from page 9

well, says Sau. A deep-fried fish cooked in the Shanghai style may take 20 minutes, while a similar dish cooked in Cantonese style may take only 10 minutes.

"Americans like the strong taste," he says, but "Chinese people like Cantonese food."

Other styles of Chinese food include the Shandong or northern style, which includes heavier dishes that make more ample use of soy sauce and stronger seasonings. Northern-style dishes would include Mongolian hot pot with lamb, tofu, and vegetables served with a special sauce. Dim sum includes jiaozi (dumplings), pancakes, and meat-filled steamed bread.

In recent years, Chinatown food choices have further expanded to include Korean, Malaysian, Japanese, and Vietnamese dishes.

Malaysian food has been influenced by the cookery of four cultures - Chinese, Thai, Malay, and Indian, says Jimmy Toh, manager of Penang Restaurant on Washington Street in Chinatown. "They take a recipe from each," adds Toh.

Malaysian food is characterized by a strong, spicy flavor, with ingredients such as lemon grass, chili pepper, ginger, garlic, and coconut contributing to its unique taste. Big sellers at Penang include jumbo shrimp, and crab with a special house sauce, says Toh.

Restaurant patrons can also find Korean food in Chinatown. Warren Chan, manager of Suishaya at the corner of Beach and Tyler Streets in Chinatown, says that Korean food tends to be spicy. Popular dishes at Suishaya include spicy noodle with shrimp, scallop or mussels. The restaurant also serves sushi.

Vietnamese food, says a staff member of Pho Pasteur, which has restaurants on Brighton Avenue, Kneeland Street in Chinatown, and Cambridge, is generally light, with a minimum of oil used in its preparation. It consists largely of noodle soups and vermicelli with grilled meat. The dominant taste of the food is achieved by using fish sauce for flavoring. Lemon grass and curry are also important ingredients in some dishes, she says.

And while Taiwanese food tends to include versions of all the major Chinese regional styles, the ingredients used in preparing some of the dishes is unique to Taiwan, says Bobby Mao of the Chung Shin Yuan restaurant at 183 California St. in Newton. Taiwan has vegetables, fish, and spices not found on the mainland and these ingredients influence the food, says Mao.



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除了名揚天下的中餐之外，其他亞洲國家的飲食也各有特點，印度餐以咖哩味為特色；越南菜很接近中餐，但其酸甜佐料卻有獨到之處，華埠和郊區的越南餐館也多了起來，例如有幾家分店的「金財」，其越式熱湯面很適合冬季解嘗。華埠的「檳城」是家馬來西亞餐廳，特點是辛辣、味重；泰國餐則既冇辛辣亦冇甜淡。日本和韓國餐已為許多華人所熟悉，但是否分得出兩國的「魚生」有何不同呢？在華埠開業不久的「水車屋」日韓餐館介紹說：日式生魚是切成薄片，而

便以台式點心小吃菜餚為主，自三年前開業以來，吸引了許多留學生，也有不少美國人。她說包括自己在內的許多華人遠離故鄉之後，大概永難忘懷在家鄉街邊小攤吃風味小吃的情景，小店搬到美國雖缺少了那份鄉土風俗，但牆上的蓑衣斗笠古箏仍能使人燃起思鄉之情，更重要的是地道的台式飲食會給客人歸故里的感覺。至於台灣菜的特點，她說以口味重為特色，不可缺少的三種調料是五香粉、蔥頭和蒜，不少菜式還放辣椒，有種咸甜酸辣香的融合口味。典型的台灣菜式和小吃有蚵仔煎、蛋餅、鹽酥雞、大腸面線等。台灣菜式中喜歡用豬血、大腸、生蠔、干鮮筍和香菇。她說由於台灣地處潮濕亞熱帶，夏季炎熱，許多中老年人喜歡傍晚趁涼品。像數年前風彌寶島的泡沫奶茶，她的店里也引入出售，很受歡迎。除紫藤盧外，牛頓的「中興園」及劍橋的「常熟」西郊的「荷花園」奧斯頓的「菜根香」等餐廳也有

值得注意的是，以往人們常以爲正宗中餐只有唐人街有，而其他城郊區鎮的中餐館都較「洋化」。實際上，如今在花埠之外亦不乏非常正宗且代表不同菜系口味的中餐館及亞洲餐廳，而且許多郊區的餐館業主們似乎經營意識和方法更加創新，不僅重飲食還強調文化氛圍，也懂得宣傳營銷，加上城郊亞裔人口的增長和美國人對亞洲餐的日益瞭解，郊區餐館的市場吸引力強勁，使華埠的餐飲業面臨著有力的挑戰。

韓式生魚是整條吃的。日餐的「壽司」當然人人皆知，還有鐵板燒等特餐。華埠的「雅寶廊」餐廳也經營日本和韓國餐，而其韓國燒烤是冬季最適合的飲食之一，特點是每個桌子上都有燒烤爐，顧客自己動手邊燒邊吃。燒烤的原料以牛肉最普及，也有雞肉、豬肉、蝦、帶子等，而調料事先已拌好並醃制二小時，因此味道已滲入其中。韓式的火鍋也很有特點，卻不像中式火鍋自己動手放料，而是所有原料已煮入鍋中，端到桌上的烤爐上繼續加熱，顧客只需撈出來吃就行，雅寶廊的海鮮和牛雜豆腐雜錦鍋還配有多種韓式小菜及米飯。劍橋區的「東京」是家從裝修到口味都日本味十足的日本餐廳，卻是華人開辦，因而近期亦增加了中餐，尤其是每中午中日合璧的自助餐最受歡迎，周末種類豐富得嘗不過來，既有多種不同國家的亞洲餐館在波士頓城內外都能找到，有興趣的食客們不出本地就可以進行「亞洲美食之旅」。

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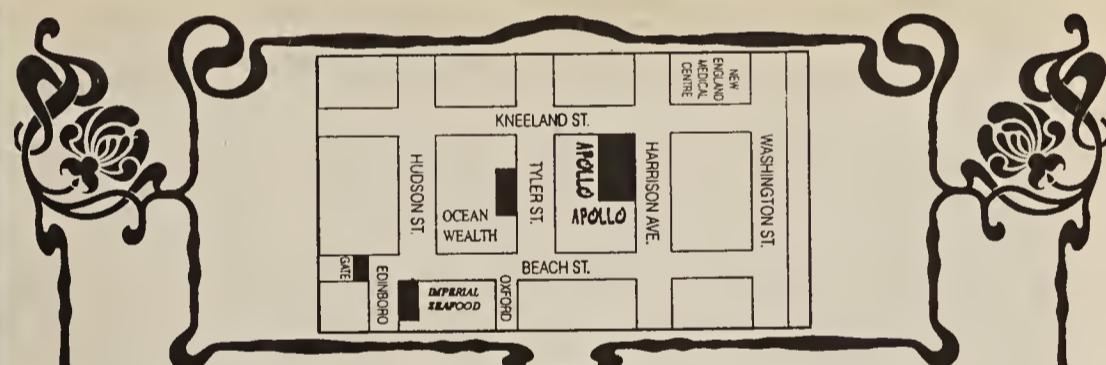
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擇了哈佛大學這所名校，引起多少人的羨慕。但誰也想不到他來到哈佛只不過兩個月，就這樣慘烈地離開了人世。

他死前與他接觸過同學證明他當時確實精神惶惑、思緒混亂，但人們不會想到他會選擇死亡之路。他的家屬認為根據葛海雷的性格與爲人，單純的「學習壓力」是不能壓垮他的，他們根據葛海雷來美後與親友通信通電及其死前與他談話的學友們的回憶，認爲他到哈佛後一直困擾他的主要問題是與導師的關係，他可能是因不堪精神重壓與人格污辱而走絕路的。

葛的家屬希望哈佛校方能對葛海雷致死原因再做進一步調查，以使家屬們能有個較爲滿意的結論。哈佛大學中國學生學者聯合會也致函魯因斯坦校長，提出校方應引起重視的幾個方面，包括調查校內師生關係狀況以及爲國際學生提供有效的心靈幫助等。然而在美國這樣一個法制國家，對已定論的「自殺

另一方面，這個事件給人們的教訓是：渴望來美國學習生活的外國留學生和新移民們，事前也應對這個國家有多方面的瞭解，對在此將遇到的困難有充分的思想準備。許多中國留學生和移民在來美之前，把美國想象得過分美好，更沒有料到，在一個陌生的國家里，除了經濟上、物質上、學業上的困難之外，語言文化的障礙和思想心理的衝擊會使人們更難跨越。因此，中國人來美之後發生心理問題或尋短見或墮落的並不少見。專程從紐約趕來、代表中國駐紐約總領館參加葛海雷追悼會和葬禮的教育領事李建民表示：僅在中國駐紐約總領館教育組管轄的美國東北部十個州內，中國留學生及學者們發生心理精神疾病的案例每年都不下七、八起，有些人已入了精神病院，以致不得不送回國，奇怪的是不少人回國後病就痊愈了，因此完全是一種環境性的心理刺激造成。他說中國教育部對公派出國的學生學者事先都

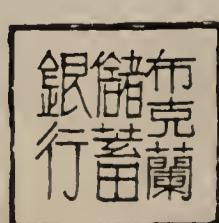


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(本報訊)當葛海雷的親屬捧著他的骨灰和遺像走出哈佛校園內紀念大教堂的時刻，有多少人的心在隨著哀樂而震顫。在一九九七年十二月五日這個陰雨綿綿的冬日，一個月前跳樓自殺的中國留學生葛海雷的追悼會吸引了上百人參加，有從中國趕來為兒子送喪的他的父母和姑姑，有他在哈佛大學的中外同學及老師、院系教工、負責人，正在外地開會的哈佛大學魯因斯坦校長亦專程乘飛機回來悼念這位並未見過面的中國學生，還有許多聞訊前來的華人社區人士都對這位素未平生的同胞表示哀悼。追悼會後，葛海雷的一部分骨灰被送至劍橋區的奧本山公墓埋葬，而另一半骨灰將由其父母帶回祖國。

一個月前的十一月五日下午二時許，剛到美國兩個月的中國留學生葛海雷在哈佛校園內一圖書館四樓墜樓死亡。(見十一月二十一日本報)在一「自殺」的結論之下，他的家屬、熟人、同學和所有的人們仍要對其死因問個為什麼？

案很難再做法律判處，何況導致這個不幸事件的原因也較難歸罪於某一個人或學校某部門的過失。哈佛大學的學生自殺事件每年都有幾起，該校新聞辦公室主任萊思表示：哈佛的學生自殺率在全美高校平均線上，但本校的國際學生自殺率較高。就在葛海雷自殺不久，哈佛大學又有一名日本籍研究生企圖割腕自殺未遂，據說該生也會與導師不和。正如哈佛大學文理學院院長在葛海雷追悼會上致悼辭時所說：「葛的死亡更為學校敲響警鐘，如何解決學生心理適應問題已到了緊關急要的時刻。」

作為一個世界名校，哈佛大學要保持其聲譽，確實除了學業上的強化之外，也得在教職工及學生的思想建設上多作些努力。盡管哈佛大學已有一些為學生提供心理指導或為外國學生提供幫助的機構，但缺少瞭解外國文化背景和語言的工作者人員，使國際學生們較難與那里的人員交流並獲得真正的幫助。尤其是來自東方國家或第三世界國家的學生，其文化傳統、生活方式

失去了唯一的孩子的葛家父母都是受過高等教育的知识分子，他們感到人死不能復生，重要的是如何讓後人吸取教訓。他們向哈佛大學提出建立「葛海雷基金會」的請求，並得到校方贊同，以此基金資助有關國際學生心理輔導的計劃。哈佛大學中國學生會會征集捐款以幫助老年喪子的葛氏雙親，但葛家父母表示他們願將這筆捐款貢獻出來做此基金的起動金，其慷慨大度得到哈佛校方、師生們及社區人士的尊敬，其倡議也應獲得全社會的支持。願為「葛海雷基金」捐獻者可寄支票至：哈佛中國學生學者聯合會 HCSSA, c/o Xiaojiang Hu, 25 Tyler Street, Somerville, MA02143，支票抬頭請寫：HCSSA, memo of Hailei Ge。

葛海雷的父親與手捧骨灰盒的母親、手捧遺像的姑姑步出追悼會場。

會進行集訓教育，使他們有思想準備，但對自費留學生卻不能全照顧到，他希望留學生們來美之後如有困難或想不開的地方，應主動與當地學生會、華人社團或領事館聯絡，尋求幫忙，不要自己鑽牛角尖。設在波士頓公立圖書館內的高等教育諮詢中心華裔諮詢員張小素說：雖然高等教育中心本身是個提供大學信息的機構，而非心理諮詢機構，但在她的工作經歷中遇到不少人需要在尋求上學信息的同時進行些心理輔導，有助於他們選擇合適的學校與專業，也有的華人是遇到其他困擾而心情沮喪，經她開導後則想開了。她認為本地許多社區服務組織及員工都會願意為留學生們提供類似幫助，也歡迎在校學生們多與校外華人社區接觸，到社會上尋找援助，會有利於他們開闊眼

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西藏片聞

無奇

一九九七年秋，我有機會與先生同遊西藏，留下雖然短促卻難以忘懷的印象。九月十五日，一個晴朗的早晨，朝霞剛抹紅東邊天際，一輪紅日正欲噴薄而出，我們乘坐的波音七三七飛機從成都起飛，像一道閃電刺破雲層，然後像一葉扁舟在雲海上漂浮。看著窗外被朝陽染紅的白雲朵朵飄過，欣賞這「紅霞窮天際，瀚海彩雲生」的壯麗景觀，我的情緒也飄向此行的目的地。遙想五十年代，人藏之難不亞於古時的入蜀，直到川藏公路修通以後，人們乘車由四川到拉薩，也得顛簸一個多月；後來有了飛機，但那種螺旋槳式的小飛機受氣候的牽制太大，動不動就停飛，故一票難求，那時等飛機滯留成都一兩個月是常有的事。哪像如今的噴氣式能穿雲破霧風雨無阻。「瞧，下面就是大雪山。」正胡思亂想著的我突然被先生的聲音打斷，往下一看，白皚皚的雪山就橫臥在機翼下，綿綿不斷地迤迤而去。不多會兒，拉薩那令人又愛又怕、又熟悉又陌生，眾說紛紛又似帶著幾分神秘的高原之城已呈現在眼前，我們的飛機輕輕地降落在拉薩貢嘎機場。

我過去的印象中，拉薩是一個物資短缺的地方，特別缺少蔬菜和水果，所以離開成都時買了好些水果帶上。到拉薩街頭和農貿市場一看，使我大為驚訝，各種各樣農副產品極為豐富，且品種齊全，特別是蔬菜鮮綠可愛，幾乎成都市場上有許多的，拉薩都有，價錢也與成都差不多。與賣主聊天，說這些蔬菜大部分是本地產，是得益於大棚技術的普及，只是水果還要從內地運來。拉薩的市容也有很大變化，尤其新開發區，街道平整，乾淨，但也許是建築工地過多又未加強管理，使人覺得空氣中灰塵甚重，不似想像中的高原的藍得透明的空氣。利用這兩天的空閒時間，我們參觀了布達拉宮，大昭寺和羅布林卡。布達拉宮是西藏歷代的統治者居住和處理政事的地方，就像北京的故宮。布達拉宮倚山而建，近年

的大昭寺是藏族人膜拜的寺廟，生同遊西藏，留下雖然短促卻難以忘懷的印象。九月十五日，一個晴朗的早晨，朝霞剛抹紅東邊天際，一輪紅日正欲噴薄而出，我們乘坐的波音七三七飛機從成都起飛，像一道閃電刺破雲層，然後像一葉扁舟在雲海上漂浮。看著窗外被朝陽染紅的白雲朵朵飄過，欣賞這「紅霞窮天際，瀚海彩雲生」的壯麗景觀，我的情緒也飄向此行的目的地。遙想五十年代，人藏之難不亞於古時的入蜀，直到川藏公路修通以後，人們乘車由四川到拉薩，也得顛簸一個多月；後來有了飛機，但那種螺旋槳式的小飛機受氣候的牽制太大，動不動就停飛，故一票難求，那時等飛機滯留成都一兩個月是常有的事。哪像如今的噴氣式能穿雲破霧風雨無阻。「瞧，下面就是大雪山。」正胡思亂想著的我突然被先生的聲音打斷，往下一看，白皚皚的雪山就橫臥在機翼下，綿綿不斷地迤迤而去。不多會兒，拉薩那令人又愛又怕、又熟悉又陌生，眾說紛紛又似帶著幾分神秘的高原之城已呈現在眼前，我們的飛機輕輕地降落在拉薩貢嘎機場。

只見無數虔誠的教徒對著廟門匍匐跪拜，然後起立，再跪拜，再起立，這樣反反覆覆，不知道要多少次才算完成。看著他們嚴肅認真的神情，一絲不苟的動作，我也不禁為他們的誠意所感動。圍繞大昭寺的八角街（也叫八廓街）是著名土產市場。早期是一些尼泊爾及印度商在這裡設攤經銷，後來發展成今天這樣的規模，國內外的商人都在此大顯身手。

羅布林卡曾是達賴喇嘛夏季避暑的地方。果然是竹木蔥蘢，古柏幽幽，雖比不上頤和園的寬大秀美，也有它別具一格的琳瓈可愛之處，且幾個宮殿各因用途不同，建築也各具特色。出得大門，我跳上一輛出租車，與司機聊天時發現他不是藏族，而且曾是一「西南民族學院」的學生，主修歷史，曾在「拉薩歷史研究所」工作。後來不甘熬受清貧的學者生活，遂轉行開出租車，目前收入頗豐，小日子過得也挺遐意。

次日清晨不到六點，我們就出發了，開出當雄不遠就進入崎嶇不平的山道。昨夜果然下過雪，遠近就我們一輛車在薄雪掩蓋下的山道上爬行。真正是「一月斜半山陰，孤車雪上行」，饒是知道司機經驗豐富，技術精熟，我心仍難免惴惴不安。司機也看出我有點緊張，開始天南地北地閒聊。說到有一次他接待一個由美國來的生態學家，由於要考察川藏邊境的生態，特意租了駕駛他的沙漠王，乘車由昌都到拉薩，但沿途道路的險峻把這位生態學家駭壞了，事後發誓再也不走這條道了。「比起那個路來，這段路算好了。」司機說。此時東方已現魚肚白，瞧瞧山路下的溪谷也不過幾米深，我一顆忐忑不安的心才稍稍放下。隨後天色大亮，雪後初晴，一大片草原，草原的盡頭，一片藍茵茵的湖水在陽光下閃爍，那就是納木錯了。

「納木」藏語意為「仙女」，「錯」則「湖」也。納木錯海拔四千一百一十二米，湖面數十平方公里，是中國第二大鹹水湖，沿湖寬闊平坦，遠處是念青唐古拉山，山頂終年積雪，望去皚皚一片。我們來到湖邊，只見藍藍的湖水碧波蕩漾，在金色的陽光下閃閃發光，浩浩湖面似球面微微凸起，一望無際，直接藍天；與遠處沐浴在陽光下的雪山交相輝映，美得讓人目眩。這絕世美景，我的拙筆實在難以描繪，古人王勃的詩句「秋水共長天一色」也只描繪出水天一色，而不是我今所見的多彩多姿的動態畫面。據說每

年的夏天，綠茵茵的草原上野花盛開，那時的納木錯更像盛裝的仙女。我猛然醒悟了，這湖為什麼叫「仙女湖」，正是「此景只應天上有」的意思。拾起傻瓜相機，我拍下這幅天上人間少見的絕妙美景，自認

為還差強人意。可事後，見到這張照片的同伴們異口同聲地評論我的才會客滿，平時幾乎無人入住。進得屋來，見房間臥具倒也乾淨，但電燈比螢火還不如，大家只好一切從簡，摸黑洗漱，摸黑再聊會兒天，就摸黑上床睡覺了。

納木錯之行

次日清晨不到六點，我們就出發了，開出當雄不遠就進入崎嶇不平的山道。昨夜果然下過雪，遠近就我們一輛車在薄雪掩蓋下的山道上爬行。真正是「一月斜半山陰，孤車雪上行」，饒是知道司機經驗豐富，技術精熟，我心仍難免惴惴不安。司機也看出我有點緊張，開始天南地北地閒聊。說到有一次他接待一個由美國來的生態學家，由於要考察川藏邊境的生態，特意租了駕駛他的沙漠王，乘車由昌都到拉薩，但沿途道路的險峻把這位生態學家駭壞了，事後發誓再也不走這條道了。我們則驅車繞湖半週，這一繞又是兩個多小時方到得湖心半島，橡皮舟預定在那裡靠岸。這半島的地形很奇怪，因湖周圍數十公里都是平坦的沙灘或草原，唯有此地突起形成幾個小山包，山的一側面向廣闊的湖面，另一側沿山壁鑿有幾個山洞，那是一座尼姑庵，兩個約二十來歲的青年藏族尼姑住在那里。我們的司機因常帶旅遊者來去，和兩個尼姑很熟悉，自然成了我們的翻譯。她們熱情邀請我們進泥屋，品嘗酥油茶和糌粑。我勉強喝了兩杯酥油茶，又嚐了一小塊糌粑，終不習慣那股強烈的牛油味，小姑娘見狀也不勉強，知道我們帶有米、麵、罐頭和蔬菜，手腳麻利地插開火

爐，投人曬乾的牛糞，爐火就熊熊燃燒起來，原來西藏由於海拔過高

植物很難生長，雪線以上，更連

所寄宿，若大一座房，被鐵將軍把

門，幸好我們的司機老馬識途，

力將其九百九十九間房屋一一覽看

，只在腳下倘佯欣賞一番，即戀戀

而去。

大昭寺是藏族人膜拜的寺廟，

我們品嘗。飯後，我們到縣委招待

所寄宿，若大一座房，被鐵將軍把

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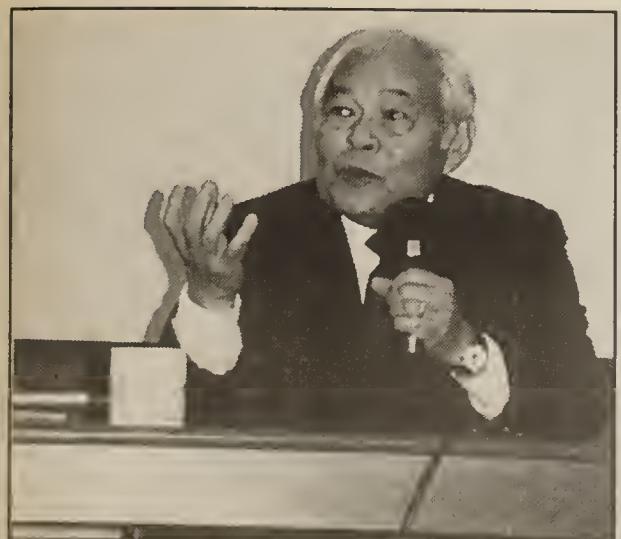
三十二年與書相伴

長吳文津
朱偉憶

人物專訪

書，是人類的精神食糧，它使
讀書人有著充實的生活。一個題為
「書、讀書、讀書人」的學術研討會
於一九九七年十二月六日在哈佛
大學燕京圖書館舉行，主持及發言
的哈佛及其他大學和社會各界著名
教授、學者們不但向聽眾介紹了他
們讀書求知批沙撿金的經驗體會，
還向畢生為圖書事業勤懇奉獻的燕
京圖書館吳文津館長致敬並歡送他

圖書館長以來，吳文津先生在這裏度過了三十二個與書為伍的春秋，這所亞洲之外最大的大學東亞圖書館的成長發展歷程中浸透著吳館長的心血。明年，燕京圖書館就將慶祝七十周年誕辰，而吳文津館長已過了七十五歲，「該是退休的年齡了！」吳文津先生仍然聲音朗朗，精神充沛，為什麼不再多幹幾年呢？「一人總是要退休的，而且我還打算趁尚有精力去做做以往顧及不上的研究工作。」吳先生說他的研究興趣是中國現代史中的民國史，也準備為燕京圖書館的歷史做個記錄。退休後將搬到加州與兒女及小孫女們團聚，享受親情和有充份的時間研究寫作，是吳文津對晚年生活期盼。



吳文津館長在燕京圖書館演講

李歐凡回憶說：「吳館長剛來上任時，我還在哈佛念研究生，忽然經濟緊張，來找吳館長幫忙，他馬上給我在燕京圖書館安排了個打雜的活。」他談到多年來，吳文津館長給矛許多學生青年的不但是在找工、借書時的這類實際幫助，還有學術研究上的指導。李歐凡教授很懷念當年的東亞系研究生們能在燕京的地下室中有張小書桌，在那裏流覽萬卷書是最值得懷念和收獲最多的一段歲月，因此對舊時的燕京充滿懷念。吳文津館長面對往日學生的贊揚，帶有欠意地表示：由於每年添置許多書，不得不犧牲了地下室中研究生們的小書桌，而擺放密集型

燕京圖書館收藏有豐富的東亞文字書籍、報刊、音像及縮微資料，隨著現代科技的發展，電腦化資料和網線服務也逐漸增加。除了中文、日文收藏之外，還有朝鮮文、蒙古文、越南文、滿文、藏文以及一些西方文字資料。

圖書資料的快速增長使現有設書滿為患，吳文津館長說：「燕京圖書館是一九五八年搬到現在的館址的，當時樓後的書庫剛剛新建，計劃是夠用二十年。而我一九六五年來上任時，書庫再過二、三年就要滿了，比預定時間提早十年。」

「一方面要多收集圖書資料，另一方面要解決日益緊張的儲藏空間難題，吳館長的職責並不容易，正如他所說：『圖書館的工作看來簡單，其實很煩雜，要想做得圓滿得下很大功夫。』」

書館長吳文津
朱偉憶

任館長。成立於一九二八年的這座圖書館，當時是哈佛大學的哈佛—燕京學社屬下的中—日文圖書館。該學社得名於美國哈佛大學和中國燕京大學（即現北京大學），依賴一個獨立的基金會，旨在進行亞洲歷史文化的研究、宣傳與高等教育。多年來，該圖書館一直是哈佛大學東亞研究的基地。一九六五年，圖書館更名為現行的「哈佛—燕京圖書館」，一九七六年，該館成為哈佛學院圖書館直屬的一個分部。

裏發現了國內已絕跡的中文資料。為了搜集這些資料，吳文津館長真可謂攬盡腦汁。他說中美建交之前，圖書館無法直接從中國大陸採購書籍，都是通過香港、日本等地轉購的，他上任後不久，中國發生了文化大革命，雖然文化出版事業遭到很大破壞，但產生了不少那一歷史時期特有的資料，燕京圖書館通過種種渠道搜集得許多當年的大字報、小報、照片、文件等，這些東西在當年的中國不會被注意，而如今除了燕京之外別處幾乎都絕了本館內也有許多收藏。將這些當時不被注意的材料變成珍貴的文獻也是吳文津不無驕傲之處。

津館長以其對書的淵博知識及敏銳頭腦，將燕京圖書館辦得集豐富收藏和方便應用為一體，不但在西方東亞文化圖書館中是個典範，也為現代圖書館的發展樹立了楷模。燕京圖書館正在計劃將所有線裝書變成可機器閱讀，這也完全是為全社會服務的措施。杜維明教授以為圖書館是非常難得的寶貴資源，燕京圖書館和哈佛大學不但要累積校內資本，也要累積社會資本；不但要具有科技能力，還要具有文化能力。他感謝吳文津館長以三十餘年心血和全力服務之心態，將燕京圖書館開放給全校、全市、全美國、全世界。

書架，最近二、三年，還把一些不大常用的資料轉放到一個郊區藏書庫中，但如果讀書需要，圖書館可以在二十四小時內提取出來。

哈佛大學燕京學社社長杜維明教授表示：「燕京圖書館最大的特點是為大眾服務的機構，所有的館藏都公諸於世，供校內外人士查閱，這非常難得，也是吳文津館長的成就。」杜維明教授以他在北京大學講學時到北京圖書館等處借閱資料所遇困難說明，雖然不少國內的大圖書館藏中文書比燕京圖書館得多，但要看到一些珍貴資料很難，要通過層層關卡，甚至一些中國著名學者就因少了一點小小的手續也不得如願。他指出：書之寶貴就在於能為人類提供知識，如果光是塵封藏匿起來便失去了價值。吳文

劍橋新語社社長陸惠風博士更表示在與吳館長多年相識中，得到吳先生許多支持幫助，從書中受益非淺。按照吳館長的指導批沙檢金，發現許多書早認為沙晚是金。他有感於吳文津先生對現代中國有著驚人的敏銳觀察，每次與吳先生閒談都會增長許多見識。中國的文化、政治是與書有緊密關係的，從有史記載的秦始皇焚書坑儒起，當權者就明白掌握思想文化工具對掌握政權是多麼重要。幾千年來，中國歷盡災難但仍然是偉大的中國，就是因為有書帶來的豐厚文化，因此中國人愛書是有傳統的。而吳文津館長又將對書之熱愛化到具體的工

李歐凡教授在對吳館長表示多年來從未表達過的感謝之時，也更形像地論述了讀書人一定要在圖書館親臨其境，才能真正從書中受益的道理。他認為光從電腦檢索中找所需的書很不夠，一定要到圖書館中來找，他有過許多經驗，所發現有價值的書並不是最初檢索出的那一本，而是與那本相鄰擺放的其他書。而且他認為一頁頁撫摸翻弄書本，才有一種求知的快感，也才能真正讀出書中的真情，而面對閃耀的電腦屏幕是沒有這種感覺的。讀報刊更是要翻閱才能找出有用內容，而靠電腦瀏覽都並不一定省時間還可能忽略了值得看的東西。他認為二十一世紀的圖書館事業會向兩個方向發展，一是高科技化利用電腦，另一是傳統的圖書形式，後者反而會更受讀書人和收藏家們的

問起吳館長這三十多年來圖書館最大的發展變化是什麼？他說當然是高科技發展帶來的變遷。以往看書就是一頁頁翻紙，藏書就是一本本上架，後來有了閱讀機、縮微膠片，使原版書可以珍藏起來，讀者則可通過影像讀書，也用不著同一本書保留許多本，節省了儲藏空間；近年來，電腦及網絡服務的發展更使圖書館事業有了很大變化，書籍資料上線上網，使讀者們甚至不用再親自跑圖書館，坐在自己的電腦前就可查閱資料。但新科技的發展也使圖書館業面臨挑戰，如果都由電腦網線查找，是否來圖書館的人就會減少了呢？吳文津館長對此並不擔心，在這知識爆炸的年代，圖書館這種信息文化資源的寶庫是不可能蕭條的。

一位從中國大陸來的學者對吳館長說：「在中國，當館長的都是『官』，管行政而不懂專業，因此圖書館制度也充滿官僚主義。見到您這樣一位學識淵博的學者館長，就能明白為何燕京圖書館能提供如此好的服務，成為波士頓地區東亞文化的資源中心。」

吳文津館長今年底之前就將光榮告退，但他說當然還常會回來看看，離不開這裏的書和熟悉的環境。人們也預祝吳先生今後的研究著作取得成就，並期盼著他為自己半生伴隨燕京圖書館成長的經歷作一註注。

同意為這些為戰爭服務過的青年留學生提供資助，但由於內戰及政權的交替未能持續。當時在西雅圖的華盛頓大學讀書的吳文津不得不在學校圖書館找了份工作以賺津貼，每月收入七十五美元，這不但使他解了囊中急需，也使他對圖書館事業產生了極大興趣。後來他讀完碩士博士並任職斯坦福大學負責東亞研究十餘年，一九六五年應聘來哈佛燕京圖書館上任館長。

吳文津先生首先自己是個愛書人、讀書人，因此三十二年來能對燕京圖書館的建設全身心投入，以館為家，平日常超時工作，出差回來也往往是顧不上回家就一頭扎進燕京圖書館的辦公室。對圖書館同仁、哈佛師生及訪問學者，或任何讀者，吳館長始終以和藹可親的態度提供接待與幫助，盡管他工作十

作中。作為一位令人尊重的長輩、學者、書的專家，吳文津館長雖然要退出書場，其功績卻會永遠與燕京圖書館同在。

如今被東西方學界公認為東亞圖書館泰斗的吳文津館長，從業圖書館卻有些偶然。抗日戰爭期間，正在中國重慶中央大學念書的吳文津因會講英文，應征入伍為美軍援華抗戰部隊當翻譯官，也實現自己抗日報國之心願。抗戰結束前的一九四五年，他們一批青年翻譯官數十人，從昆明經緬泰隨美軍來到美國培訓。第二次世界大戰結束，這批年輕人作為對抗戰有功之臣可以選擇回國或留在美國讀書，其中約一半人願回國與戰時分別多年的家人團聚，而吳文津則是留下求學的一群中的一位。本來中華民國政府

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瞭解旅居美國的西藏人

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麻州藏族第一家



共覺·巴桑夫婦及幼女在家

舢舨

星期日，在劍橋區哈佛大學校園附近的一座教堂內，一群孩子正在跟一位藏族老師學習藏語文，這是波士頓地區西藏協會辦的一所藏文周末學校，旨在教住在本地的藏族孩子學習西藏語言文化。在二十多名兒童學生之中，十八歲的少女丹烈也在認真學習藏文。丹烈是第一個在波士頓出生的藏族人，她將我們帶進她的家，揭開至今鮮為人知的住在本地藏人今日和往日生活的一頁。

波士頓百瑞拉丁學校校舍內的一套公寓，住著學校維護管理員巴桑一家。丈夫共覺·巴桑是第一個來到美國麻州居住的藏人，一晃已經三十多年了，他與妻子益西及幼女丹烈住在學校提供的房舍中，而長女強巴已於去年結婚獨住。

益西正在籌備辦一家藏餐館，這在波士頓地區又是個首創，忙碌一天剛剛回家，便拉開話匣子講述了她的故事。她說藏人的主食是青稞麥磨成的糌粑，她說藏人飲食中少不了；藏餐中也有米飯、餅乾之類的食品，只不過味道與衆不同。益西一九五七年生長在藏東地區的益西，一九五七年與父母姐妹全家去印度朝拜佛教聖地，完事後準備回家鄉時聽說漢人已進藏，因此只能先在國外住下等事過後再回西藏。開始三、四年，她家與不少藏族家庭住在不丹，那是個佛教國，生活風俗

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與西藏很接近，人們只是暫住，都盼望著能早日回家。但消息傳來，中共軍隊進藏平叛，達賴喇嘛出逃，看來回藏無望便去了印度。起初流亡藏民住在印度東南一個地方，那里悶熱難耐蚊蟲極多，來自高原寒帶的藏民們經受不住，生病死亡者很多，後來印度政府把藏民們分成小群送到北方。只有十歲出頭的益西還記得那時他們住在帳篷中，物資並不缺少，有許多外文標簽的罐頭食品，當時不知是哪來的，現在想想可能是來自某些國際援助。她說在那里大人們得去築路幹活，而孩子們有學校，重視教育的達賴喇嘛派代表視察每個藏民營，登記兒童名單，派老師教學。但藏人們一直沒長留的計劃，後來還是由印度政府安排，將南印度的一片熱帶雨林區劃給流亡藏民開發，他們在新德里與其他藏民匯合後一同遷到那里落戶。

說起來流亡藏民在印度的生活是曲折艱難的。但也有不少接受國際幫助的機會，在六、七十年代，曾選出數批幾十名男女青少年去歐洲的丹麥、瑞典等國家學習。益西也會去丹麥學習了五年

，那期間有專門的老師教她們藏文，也得學當地語言，但她們感到學丹麥文將來用處不大，堅持要求學英文。她並沒有想到日後會來美國，這機會來自於認識了從美國去印度探親的共覺·巴桑。

共覺·巴桑的經歷更富於傳奇性。他生長在西藏一個有十兄弟姊妹的大家庭，小時候為了好養活，父母將他送入寺廟中，大約有一半在寺廟中長大的男孩後來當了喇嘛，但小共覺卻更戀家，總往家里跑，幫父母幹活，因此最終沒

遇到她們對西藏前景的看法，益西說：「首先得區別西藏是否該獨立和爲西藏人爭取人權自由是兩個不同的問題」。從歷史上看，西藏與中國時分時合，雖然許多藏人仍希望獨立，但達賴喇嘛認為要爭取獨立要等很長時間並可能要流血犧牲，而現在最緊要的是維護西藏人民的權力自由，保護西藏的文化傳統，因此他早已放棄了西藏獨立的主張，希望中國和西藏雙方都妥協一下，西藏仍是中國版圖的一個自治區，但中國政府也應給藏民們應有的人權與自由。達賴喇嘛也考慮到中國是西藏長期鄰邦，近年來中國政府的經濟支援也確為西藏帶來好處，因而希望在不破壞和平相處的條件下達成公識。我們覺得達賴喇嘛的主張是有道理的。」她也表示海外的西藏人也並不是都堅持西藏獨立的。

她的丈夫巴桑自八十年代末起曾三次回西藏探親，他也承認中共進藏統治之後，西藏是有許多進步，他說在漢人工具，而如今的西藏道路通達，車輛到

處奔跑，拉薩等城市有許多現代化建築

。不過鄉村仍很落後貧窮。他的父親、叔姑在文革中被戴高帽批斗以致身亡，原因是其家境較豐且有兄弟九侄逃亡國外。巴桑有個雙胞胎兄弟，當年因外逃之後政策放寬，許多流亡藏民也常回西藏探親，一九九三年，巴桑攜妻帶女全家回藏，益西說丈夫的雙胞兄弟看起來比巴桑要老三十歲，她的兩個女兒第一

次回故鄉西藏，親人的境遇及見到的一些不快之事使她們感情很受震動。不過他們在西藏也有不少愉快的時光，在拉丁學校任負責人，便介紹他在該校做勤雜工，從而在本地定居下來。巴桑說那時全麻州只有他一個藏族人，孤獨難耐時他便去紐約找老鄉聊天，那里也只有五、六個藏人。

巴桑是在回印度探親時認識益西並結了婚的，他們的長女強巴生於印度，她們母女來美國與巴桑團聚。一九七八年她們母女在波士頓逛商店，而她那高中剛畢業的妹妹丹烈則是留在印度學習了一年藏語及文化並

去了生活。他們的大女兒強巴那年剛從大學畢業，回藏探親之後她沒隨家人回美，而

到自己的根。益西說：「我們在西藏

仍然感到如魚得水，真希望有一天能回

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